ΠΑΡΑΛΕΙΠΟΜΕΝΑ.

REMAINES

On ſome Paſſages in

The REVELATION.

Whereunto are added

SEVERALL DISCOURSES

CONCERNING

The Holineſſe of Churches.

BY

JOSEPH MEDE, B. D. late Fellow of *Chriſts* Colledge in *Cambridge*.

Never before publiſhed, being exactly printed according to the Authors own Manuſcripts.

LONDON.

Printed by *J. G.* for *John Clarke*, and are to be ſold at his Shop under St. *Peters* Church in *Corn-hill*.

M. DC. L.

PARAPHONESIA.

A Catalogue of all the Books publiſhed by the Authour, and printed for John Clarke *under Saint* Peter's *Church in* Corn-hill.

Diatribæ : I. Part.
Diatribæ : a Continuation } on ſundry Texts of Scripture mentioned in each Part.
Diatribæ : III. Part.

The name Altar, *or* ΘΥΣΙΑΣΤΗΡΙΟΝ.
Churches, *that is,* Appropriate places for Chriſtian worſhip.
Reverence of Gods Houſe : *A Sermon at Saint* Maries.
Daniel's Weeks.
Παραλειπόμενα. Remaines on ſome paſſages in the *Revelation.*
Holineſſe of Churches : *In ſeverall Diſcourſes.*

To which may be adjoyned,

Apoſtacy of the later times.
A Paraphraſe on the 3. *Ch.* of the 2 *Epiſt.* of S. *Peter.*
} *Printed for* Samuel Man *at the Swan in Saint* Paul's *Church-yard.*

Clavis Apocalyptica : In Latin, printed at *Cambridge*;
——— In Engliſh, printed at *London* for *Philemon Stephens* at the gilded Lion in S. *Paul's* Church-yard, where the Latine Edition alſo is to be ſold.

Παραλειπόμενα.

REMAINES
On ſome Paſſages in
The REVELATION.

I.

THE *Apocalyps* conſidered onely according to the naked Letter, as if it were a Hiſtory and no Prophecy, hath marks and ſignes ſufficient by the Holy Spirit, whereby the Order, Synchroniſme, and Sequele of all the Viſions therein contained, may be found out, and demonſttated, without ſuppoſall of any interpretation whatſoever.

II.

This Order and Synchroniſme thus found and demonſtrated (as it were) by *argumenta intrinſeca*, is the firſt thing to be done, and forelayd as a foundation, ground, and onely ſafe rule of interpretation, and not Interpretation to be made the ground and rule of it.

III.

If the Order, Method and connexion of the Viſions be framed and grounded upon ſuppoſed Interpretations, then muſt all Proofes out of that Book needs be founded upon begged principles, and humane conjectures: But on the contrary, if the Order be firſt fixed and ſetled out of the indubitable characters of the letter of the Text, and afterward the interpretation guided, framed, and directed by that Order; then will the variety of Expoſitions be drawne into a very narrow compaſſe, and Proofes taken from this Booke be evident, infallible, and able to convince the Gain-ſayers.

IV.

This is the Method which I endeavoured to repreſent in my Scheme, and demonſtrate in the Tractate annexed. In which therefore all Interpretation is ſet apart, and (as it were) diſclaimed: and all the Reaſons founded upon the bare letter of the Text, taking no notice at all of any event or interpretation, but leaving all at full liberty: onely reſerved, the Order and Synchroniſme which I repreſent out of the Text be no way violated thereby, and ſo let the Interpretation be what it may be.

V.

I dare not be confident that the Order and Series which I have deduced and repreſented, is, in no part thereof faulty or ſwerving: howſoever for the maine I am well perſwaded, and that (if not this, yet)

yet) ſomething like it, ought to be thought on. But he that ſhall eſpie the errours of mine, I deſire him to ſhew me them by ſuch Arguments onely as my ſelfe make my grounds; namely, from the Characters which the letter of the Text affordeth, and not from Interpretation; becauſe Interpretation (as I ſaid) is to be fitted unto the Order, and not the Order to follow it.

VI.

But for examples ſake, yeild me a while that this which I have exhibited is indeed the true repreſentation of the Order and connexion of the Apocalypticall Viſions. See then how admirable the uſe thereof wil be for Interpretation; for, if we can once be aſſured of the meaning of ſome one principall Viſion: How evident then, and ruled will the way be from it to find and diſcover the reſt? Will it not be like a Mariners Card to guide our way in this myſticall Sea? For example: Are we aſſured what the Prophecie of the Whore of *Babylon* meanes? For here, here, I ſay, we muſt firſt pitch: And therefore (marke it) the Angel himſelf of purpoſe expounds this Viſion onely of all the Viſions the Scheme repreſenteth. Doe we know then what this meaneth? If we doe, then behold the Scheme, and ſee there what will follow: *viz.*

1. That all the Viſions contemporating with *Babylon*'s times, muſt be expounded of ſuch things onely as belong to the times of *Babylon*'s whoring.

2. All Viſions preceding muſt be interpreted of things foregoing it.

3. All Viſions following, of things to be after

it, &c. *Verbum intelligenti ſat eſt.* What a number of obliquities, uncertainties, and varieties of interpretation will this cut off, and ſtrike dead at a blow? It will be fetters and cords to hold in; yea, as a ginne to intangle our deſultorious and ſhifting Interpreters, eſpecially our Adverſaries, who doe *ſúſque déque invertere omnia.*

Conſiderations for the underſtanding of the Scheme.

I.

OMitting the Viſion of *the ſeven Churches*, which is not generally granted to be a Prophecie. The whole Propheticall part of the *Apoc:* following, conſiſts of Two maine Prophecies, both of them beginning their race at the ſame *Epocha*, or *terminus à quo*, of time: and concluding together likewiſe at the ſame Goale, or *terminus ad quem*; that is, they begin *ab iiſdem carceribus*, (as we ſpeak) and run *ad eandem metam*. The firſt of theſe, is, *Prophetia Sigillorum*, reaching from the 4. *Chap.* unto almoſt the end of the 10. which is repreſented in the upper-half of the Scheme. The ſecond is, *Prophetia Libri*, beginning at the 8. *verſ.* of the 10. *Chap.* and reaching to the end of the Booke; which is repreſented in the lower, or under-halfe of the Scheme: So that the Booke of *the Revelation* might fitly have been divided into two Tomes, and the ſecond Tome to have begun at the 8. *verſe*

8. *verſe* of the 10. *Chap.* at theſe words, *And the Voice which I heard from Heaven* (viz: 4. *c.* 1. *v.*) *ſpake unto me againe* (*i.e.* begun anew) *and ſaid, Take the Booke--- And I tooke the Booke--- And he ſaid unto me, Thou muſt prophecie againe* (that is, begin a new Prophecie *ab ovo*) Conſider it.

Certainly ſuch a diviſion would be moſt eaſie for interpretation, if alſo every ſeverall Viſion in each Tome was caſt into a ſeveral Chapter or Section. And it cannot be denied, but the diviſion of Chapters, eſpecially in the New Teſtament being but *humani inſtituti*, is ſometimes ſo ill ordered, that it doth much prejudice the Reader in underſtanding the meaning of the Holy Ghoſt.

II.

Now if the ſecond Prophecie doe begin *ab ovo*, from the ſame beginning of time whence the *Seales* begun (and without doubt the *Seales* begin at the beginning of the *Apocalypſe*'s time) and runs over anew thoſe times which the *Seales* before traced, till it concludes with them; will not then this reaſoning be very reaſonable? *viz:* If the whole Prophecie of the Booke comprehends the whole time of that Prophecie of the *Seales*; then the beginning of the Prophecie of the Booke begins at the beginning of *the times* of *the Seales*. But the beginning of the Prophecie of the Booke in the Text, is *the ſurveying of the two Courts of the Temple*: The firſt Court *meaſured*; the ſecond, *uncapable of meaſure*. One of theſe two then muſt begin at the begining where the *Seales* begun: But the ſecond Court cannot, for it

ſynchroniſeth with the Time of the Beaſt, *ergo* the former muſt: that is, the Inward Court (within which, the Temple it ſelfe ſtood) being capable of the Divine meaſure, muſt note ſome condition of things and times which forewent and preceded the Riſing of the Beaſt, and the treading downe of the ſecond and outward Court by the Gentiles: And, is there not as much need and uſe of a meaſure to diſtinguiſh of the different States of the Viſible Church in the divers Times and Ages thereof, as of the differing Members of one and the ſame time? Conſider it. And this granted, will open dore for diſcovery of farre more admirable matter than doth the confounding of both Courts into one Time. As for the ſtate of the true Church in the times of Apoſtaſie, we have three Prophecies:

1. *Mulier in deſerto.*
2. *Duo teſtes lugubri habitu.*
3. *Virgineus Cœtus obſignatorum.*

And therefore that of the meaſured Court may be ſquared for an other uſe.

Aliter. If any part of the Booke prophecie begin at the beginning of Apocalypticall time, where the Seales begin, then certainly the firſt entrance thereinto (viz: *the meaſuring of the Inward or Temple-Court*) ſhould have a ſhare in this priviledge of the firſtſhip. But that ſome of the ſequent Viſions of this ſecond Prophecie doe begin at the beginning of Apocalypticall Time it is evident; namely, of the ſecond Viſion thereof, *Chap.* 12. *The twelve-ſtarry-crowned Woman crying in travaile, and but then a bringing forth: And the* Draco Rufi-ſepti-

ceps

ceps *watching to devoure her Child as ſoone as it was borne*; was not this at the beginning? *ergo ut ſupra.*

III.

An in cap. 12. *idem ſit ubique Draco, tum is Septiceps, tum qui ſimpliciter ibidem Draco dicitur.*

Draco Septiceps in the 3. *ver.* and *Draco ſimpliciter* mentioned in the 4. *v.* are both one: for, the words run thus, *v.* 3. *And there appeared a great red Dragon having ſeven heads and ten hornes.--- v.* 4. *And his taile drew the third part of the ſtarres,--- And the Dragon ſtood before the Woman which was ready to be delivered, &c.*

The ſame event ſucceeded upon the Battle of *Michaël* with the *Draco ſimpliciter dictus*, which followes upon the attempt of *Draco Septiceps*, to devoure the Woman's Child: to wit, *The flight of the Woman into the wilderneſſe, v.* 6. *&* 14.

What if the one (*Septiceps*) be *Satan in concreto*, as he poſſeſſed the ſeven-headed Empire, as it were the Soule of that bloody Body: And the other which fights with *Michaël*, the ſame *Satan* ſtill, but *in abſtracto*? The firſt, Satan viſible, perſecuting the viſible Church: The ſecond, Satan inviſible, fighting with the inviſible *Michaël*, and yet the time of both the ſame, and ſo the ſame event conſequent to both?

Aliud Problema de Michaële.

If this *Michaël* in the *Revelation* be the ſame with *Michaël* in *Daniel*, who ſhould it then be? If *Chriſt* be this *Michaël*, why then ſaith *Chriſt*, *Dan.* 10. 13. Michaël *one of the chief Princes came to help me?*

and *v.* 21. *None holdeth with me in theſe things but* Michaël *your Prince?* For, that it is *Chriſt* which here ſpeaks, will appeare by comparing his deſcription in the 5, & 6. *verſes* of that *Chap.* with *Revel.* 1.13. Compare alſo *Dan.* 12. 6, & 7. with *Rev.* 10. *ab initio ad v.*7.

Napier would have *Michaël* to be the *Holy Ghoſt*; which if it be admitted, then thoſe chief Princes whereof *Michaël* is ſaid to be one, will be the Perſons of the Trinity. May this ſtand? or will it help the conceit of the antient Chiliaſts for *Regnum Spiritus?* But *Napier* thought not of any ſuch matter.

IV.

The ſealing of 144000. *Chap.* 7. *after the* 6. *Seale was opened*, ſeems not to be *Narratio de præterito*, but *Cautio de futuro*; not a Narration of what had paſſed under the 6. Seales, but a Caution againſt a danger to come under the 7. For, the 7. Seale comming then to be opened, and being a Seale of deſtructions, leſt the Servants of God might utterly be extinguiſhed in thoſe calamitous ruines and horrible mutations by the 7. Trumpets, they are in this manner ſecured by the Seale of providence and protection. 'Tis true, the Servants of God were in being before this Time, but not ſealed with this Seale of protection untill thoſe calamities fell upon the world, from which they were to be protected. So *Ezek.* 9. The faithfull Iſraëlites there and then ſealed and marked in the foreheads, were in *Jeruſalem* before that time of their marking; but not ſealed and marked: but when deſtruction, and (as it

is

is there called) *the ſlaughter-weapon* came upon the Land, from which the ſealing was to ſecure them. Read the *Chapter*, where in *ver. 6.* the words are, *Slay utterly old and young, but come not neer any upon whom is that marke.* Juſt ſo here, *Chap. 7. v. 7. Hurt not the earth, neither the ſea, nor the trees, till we have ſealed the Servants of God in the foreheads.*

The words which begin the 7. *Chap.* confirme this order, μετὰ ταῦτα εἶδον, *After theſe things I ſaw:* which manner of tranſition I obſerve never uſed but when that which followes it, is in time after that which went before. After the viſion of the preſent ſtate of the ſeven Churches, the Seales are for future, *Chap. 4. v. 1.* After the ſix Seales the 144000. *Chap. 7. v. 1.* After the 144000. the *Turba palmifera, ver. 9.* After *Babylon*'s riding the Beaſt, *Babylon*'s ruine, *Chap. 18. ver. 1.* After *Babylon*'s ruine, the Lamb's wedding, *Chap. 19. v. 1.* By this obſervation may be underſtood, μετὰ ταῦτα, *Chap. 15. v. 6.* For, there ends the generall deſcription of the ſeven Vials: after whoſe performance, the Temple of the Tabernacle of the Teſtimony was opened. That which followes in the remainder of that Chapter, and the next is not *a continuance*, but *a returne* to a particular deſcription of every Angels *performance*, which before was named but in generall.

V.

The ſeven Vials appeare by the Text to be the ſeven degrees of the ruine of the Beaſt: therefore they muſt begin where the Beaſt begins to fall. Now the Beaſt is to be very farre ſpent; yea, even deſperately

rately gone to ruine, before the ſeventh Angel ſoundeth: ſee 11. *Chap.* 7. *v. uſque ad* 15. For by that time the Witneſſes ſhall finiſh their Sack-cloth-Teſtimony; and conſequently the Beaſts *poteſtas agendi* expire; becauſe his time, and that of the Witneſſes, is the ſame.

More particularly: Before the ſeventh Angel ſoundeth, the ſlaine Witneſſes revive, and ſtand upon their feet; the partie of the Beaſt is terrified with it: Preſently the Witneſſes are exalted on high. A great Earthquake ſhakes the Beaſt's dominion; ſo that the Δέκαλον of the City (perhaps the Deanrie or Decarchy of *Rome*) falleth thereby. A ſlaughter is made, and the whole remnant affrighted. By this time, and not till now the ſixt Trumpet expireth, and the ſeventh Angel ſoundeth, *v.* 14. & 15. This made me place all the Vials ſave the laſt, within the time of the ſixt Trumpet, as you may ſee in the Scheme. For the finiſhing Viall muſt needs belong to the finiſhing Trumpet. As for the reſt: five of them at leaſt muſt be powred out before the Beaſt can be in that deſperate caſe before deſcribed. For his Kingdome was not full of darkneſſe, untill the fift Viall was powred out.

For the placing of the Vials all within the ſeventh Trumpet, there can be no Argument brought from the letter of the Text. The onely reaſon which might ſeeme to perſwade it, is a ſuppoſed conveniency of proportion, that as the ſeventh Seale containes ſeven Trumpets, ſo ſhould the ſeventh Trumpet containe ſeven Vials. But it ſhould be conſidered that the Viſion of the Vials is a part of the Book-

prophecie,

prophecie, and not of the Prophecie of the Seales: Which two Prophecies are alwaies diſtinctly carried: ſo that in the Book-prophecie is no relation expreſſed to the Seales, ſave onely for connexion ſake in the firſt Viſion, *Chap.* 11. which the *Holy Ghoſt* for that purpoſe throwes like a Weaver's ſhuttle quite through the warpe of the Seales: and therefore in the Scheme I expreſſe it throughout in red inke, that it might be diſtinctly diſcerned. But after this knitting and jointing them once by the ſixt Trumpet's finiſhing; and the ſeventh's ſounding, there is no relation expreſſed afterward. So likewiſe in the Prophecie of the Seales, that of the Booke is but once referred to, *viz:* by the 144000 ſealed ones, and their conſequent in the 7. *Chap.* and that alſo of purpoſe to ſhew the connexion of that Viſion of the Booke with the joint which begins the ſeven Trumpets.

If the ſeventh Trumpet muſt needs containe Sevens, it ſhould be rather the ſeven Thunders which we read to have roared after the ſixt Trumpet was expired, *Chap.* 10. But theſe were not to be written, nor like to be knowne till they be heard.

F. M.

M. Mede's

Mr. Mede's *Defence of his owne, and Anſwer to certaine Objections of a Friend.*

1.

FOr the extending the Phyſicall Analogy obſerved in the Vials, to a ſutable expoſition in the Trumpets, it followes neceſſarily. And for mine owne part, I had firſt obſerved it in the Trumpets, and obſerving the event in ſtory to be anſwerable there, I transferred the like unto the Vials afterward. For I ſuppoſed the Trumpets to import the ſeven-fold ruine of the Romane State; as the Vials did, the ruine of the Antichriſtian Beaſt, which aroſe out of the Imperiall diſſolution. That as the Antichriſtian Beaſt is an Image of the Cæſarean Empire, in the faſhion of its power and Regiment; ſo ſhould alſo the Ruine thereof in the Vials, carry a ſemblance of the Ruine of that other in the Trumpets, that it might be a true Image not onely of the Empire ſtanding when it ſtands, but of it falling when it was diſſolving. And this I take to be the true cauſe of ſuch agreement, between the Vials and Trumpets.

2.

De Atrio interiore menſurabili, ejuſque ad reliquas Prophetias ordine.

For the fetching of the Prophecie of the Inner Court, as high as the beginning of the Seales, my Argument

Argument was not: Some part of the Book-prophecie beginneth there, *Ergo*, this or that doth. In this largeneſſe I confeſſe it were ſophiſticall indeed. But I reaſoned thus. Some part of the Book-prophecie beginneth there: *ergo*, the Firſt doth: yet I grant, it followes not by Apodicticall neceſſity, but it may perſwade morally as a probability. For why ſhould not the *Holy Ghoſt*, begining a new prophecie, be deemed to begin firſt with that Viſion thereof, which fetcheth his beginning higheſt? Which will be the more perſwaſible if you conſider, that this is one of the moſt methodicall Bookes in Scripture. But if the beginning of the Inner Court be coincident, and no higher than that of the Outward Court, it muſt then follow by that little you yeild me, That the Viſion of the 12. *Chap.* fetches his beginning higher than it. For the Woman's Childbearing, her Travaile, her Delivery, with the Seven-headed Dragons Attempt, and the Battle of *Michaël*, you grant, and the Text evinceth, to be elder and before the Woman's abode in the Wilderneſſe: But the Woman's abode in the Wilderneſſe, the xlij. months of the Beaſt, and the xlij. months of the Outer Court begin all together, and at the ſame time. Therefore that which is elder to any of them, is elder to every one of them. Why therefore ſhould not the Book-prophecie have begun rather, with this of the eldeſt beginning, unleſſe that that, wherewith it begun, did fetch its beginning as high as it?

All this notwithſtanding I confeſſe ingenuouſly, that your exceptions doe ſo farre weaken my Argument,

gument, that it appeares not to be of ſo ſufficient ſtrength as may force aſſent. But that which is enough to ſtagger a man in his owne Tenet, is not alone ſufficient to cauſe him to embrace the contrary, unleſſe the Arguments ſhewne for that part, doe appeare of more force and probability, than himſelfe grounded upon. Otherwiſe a man may reply as he in *Terence* did to the Lawyers, *Probè feciſtis, multò ſum incertior, quàm dudum.* Beſides, a probability ſtands in place of a Demonſtration, till a greater probability can be brought to ſhoulder it out. Let me therefore acquaint you a little, what ſcruples ariſe in me, when I conſider your Argument for the contrary.

You ſay, Saint *John* ſurveyed both the Courts together. For the meaſuring of the one, and leaving the other unmeaſured, were at one time: *Ergò*, the things ſignified therein, both fall under one time.

Reſp. 1. Here I conſider firſt when a Repreſentation is made, not by motion or action, but by a ſtanding type or picture (ſuch as is the fabrick of the Temple) though the parts may be viewed all at one time, yet may the thing ſignified by them, be of differing times: for in this caſe, order of place uſeth to ſignifie ſucceſſion of time; for example, The Scheme I ſent you may be comprehended at one view, and yet the parts according to their order of place, doe repreſent priority and poſteriority of times. The Monarchicall Image in *Daniel*, was not by piecemeal, but all at once preſented to *Nebuchadnezzar*'s view, and yet the foure metalled parts thereof were types of foure, not coincident, but ſucceſſive

ceſſive Kingdomes. So the ſeven Heads of the Whore-ridden Beaſt, in this prophecie, though ſeen at once, ſignifieth nevertheleſſe things not at once, ſome paſt, ſome preſent, ſome to come, five Kings fallen, the ſixt preſent, and ſeventh to come.

In the Temple it ſelfe: the firſt Tabernacle or Holy Place was a Type of the œconomy of Redemption in the Church Militant, and the ſecond Tabernacle, or the Holy of Holies, of the Church Triumphant in the Heavens; ſo Saint *Paul* to the *Hebrewes* makes the firſt Tabernacle the Type of the body of Chriſt; wherein being incarnate he ſuffered here below, and through which as through a firſt Tabernacle he entred within the Vaile, the Holieſt Heavens, there to make interceſſion for us. Was there not here a priority and poſteriority of times? why may not then the two Courts of the Temple, be types alſo of ſucceſſive times, though Saint *John* viewed them at one time?

Indeed where the Repreſentation conſiſts in motion and action, I grant the caſe is otherwiſe; for here things done together in Viſion are to be expounded of things to be performed together in ſignification. But the example we have in hand, is not of that ſort; for the eſſence of the Type here, conſiſteth not in what Saint *John* himſelf did, but in that which was preſented to Saint *John* in Viſion; namely, the frame of the Temple with his two Courts. The firſt, ſuch as might be meaſured with divine meaſure: The ſecond, ſuch as could not be meaſured therewith, being poſſeſſed and trodden downe by the Gentiles. As for S. *John*'s acts

acts hereabours, they are no other then ſuch as whereby he was to informe himſelfe concerning that which was ſhewed unto him. Neither is this the onely place where Saint *John* is bidden *doe ſomething for his information and ſurvay of the Viſion ſhewed him*, vide *cap.*7. *v.*13, 14. *cap.*10. *v.*4. *cap.*14. *v.*13. *cap.*19. *v.*9.

Reſp. 2. Secondly, neither were the Acts whereby the Apoſtle ſurveyed the two Courts, either one Act or two Acts at one and the ſame time, but ſeverall Acts at ſeverall and ſucceſſive times. For firſt, the Text expreſſeth no more, but what the Angel bade Saint *John* doe, and not what Saint *John* did. Now it will not follow that that which was comprehended in one bidding, was therefore done at one time: for, that may be bidden with one act of bidding, which will require two or three acts in performing, and thoſe too, ſuch as cannot be done at one time. But perhaps you ſuppoſe there was but one onely Act commanded, to wit, to meaſure the Inner and not the Outer. Indeed if it were ſo, then it muſt needs be of one time; for if there be nothing here but the doing of a thing in one place, and not doing it in another, it cannot poſſibly be of divers times, becauſe every poſitive implies his negative, and goes together with it. But if the words of the Text be conſidered, there will be found more in them than ſo, howſoever our Tranſlation obſcures it: for firſt, I conceive not Saint *John*'s ſurvay of the two Courts, to be an act of meer ſeparation, but rather of examination, (as the nature of meaſuring importeth.) Againe there is more to be done

to

to the 2d Court, then only not meaſuring it, that were but doing nothing to it, for the words of the Text are not, *leave out* (if therby you mean a pretermiſſion only) but Ἔκβαλε ἔξω, *i.e. caſt it out*; the Vulgar hath *ejice foràs:* and *Beza*, though himſelf tranſlates, *Exclude*; yet confeſſeth it is *ad verbum ejice foràs:* ſo that here we ſee a poſitive act commanded, and not a pretermiſſion onely; and our Tranſlatours when they turned it [*leave out*] expreſſed rather what themſelves conceived, than what the words ſignified.

This conſidered, I underſtand it thus, that in this ſurvay, Saint *John* was firſt to examine the Inner Court, which by its conformity to the Divine meaſure which he was to apply thereto, he ſhould find to be ſacred. That done, he was then in the next place to ſurvay the Outer Court, which becauſe he ſhould find poſſeſſed by the Gentiles, and therefore not capable of the Divine meaſure, he was to caſt out, that is, excommunicate, and pronounce unſacred and polluted, *vide Ezek.* 44.6,7,8. The ſumme of all this diſcourſe is in a word, that howſoever I conceive the object of this Viſion to conſiſt indeed in the Repreſentation of the Temple with his Courts, and not in the Act of Saint *John* informing himſelf about them: yet will neither of them both inferre a coincidence of time, but rather a ſucceſſion of the things ſignified by them.

3.

Explicatio myſterii utriuſque Atrii.

Now what materiall and profitable conſequent

for the interpretation would enſue upon this order, which you ſay, you ſee not; if you promiſe not to object it to me, as a breach of mine owne Tenet (as you threaten at the very mention) I will, if I can, tell you. Not to make it the ground of my order, for which you ſee I bring other Arguments, but to counterpoiſe your affection, (if it be any) to that other expoſition, which may otherwiſe, though unperceived, ſecretly make the ballance of aſſent to propend one way more than another. If therefore the foreſaid order may be granted, the interpretation will be as followeth.

1. The Inner Court meaſured by the Divine Reed, is the viſible Church in its primitive purity, when as yet, Chriſtian worſhip was unprophaned, and anſwerable to the Divine rule revealed from above; which ſtate containes the whole time of Perſecution under the *Ethnique* Emperours; The Altar in this Court moſt fitly inſinuating the continuall ſacrifice of Martyrdome during the moſt part thereof.

2. The ſecond or Outer Court repreſents the ſtate of Apoſtaſie under the Man of ſinne, when the viſible Church being poſſeſſed by Idolaters, became in the publique worſhip ſo inconformable and unapt for Divine meaſure, that it was to be caſt out, and accounted, not as Chriſtian and Sacred, but prophane and polluted.

3. By the time expreſſed for the prophanation of the Outer Court, we may gather the time implied for the laſting of the purity of the Inner Court, and that in this manner.

4. It

4. It is demonſtrated by *Villalpandus* out of *Ezekiel's* meaſures, That the largeneſſe of the Outer Court was ſuch, that it contained the Inner Court three times and a half in quantity; *ergò*, the time of fourty two months, which the *Holy Ghoſt* allots to the Outer Court, ſhould likewiſe containe the times of the Inner Court, thrice and a halfe: But if this be ſo, then the time allotted to the Inner Court, is twelve months, becauſe the fourty two months of the Outer, containes it thrice and an half. Or thus, The time allotted to the prophanation of the Outer Court, is three yeares and a halfe; *Ergò*, the time implied for the meaſured Purity of the Inner, or firſt Court, muſt be one yeare, if the times hold the ſame proportion each to other, which the largeneſſe of the Courts did.

5. Now a yeare or twelve-months is 360 daies, according to the Caldean count of months *, and if you adde the 5. *dies Emboliſmales*, which they added alwaies to the end of their yeare (though they were reckoned in no month) it will be 365 dayes; which dayes Prophetically taken will informe us, That the Viſible Church, continued in the primitive purity of Chriſtian worſhip, anſwerable to the Divine meaſure; the ſpace of 360 or 365 yeares. And is it not a matter of conſequent to know, as well how long the Church continued pure and regular in Chriſtian worſhip, as how long it was to be prophaned afterward by Gentilizing Idolatry? Nay, ſhall I tell you a ſtrange conceit? Was it not this which the Devill harped upon, when (as S. *Auſtine* reports *) he made his Oracles give out, that

30 Daies to every Month.

* *Lib.* 18. *de Civit. Dei, c.* 53, 54. i.e. *penultimo & ultimo.*

the Chriſtian Religion ſhould laſt but 365 yeares (for ſo long, forſooth, *Peter* had inchanted the world to adore *Jeſus of Nazareth*) but after this time once finiſhed, it ſhould be extirpated by the Gentiles. How thinke you? Doth not ſome body elſe ſtudy Prophecies as well as we? but I hope we ſhall underſtand them better: for the Devill was deceived in expecting a totall ruine of Chriſtian Religion, and his malice made him forget what *Chriſt* ſaid to *Peter, That the Gates of Hell ſhould not prevaile againſt his Church.* And yet Saint *Auſtin** tells us, That he gained ſo much by this device, that many of the Gentiles would not be gotten to turne Chriſtians till this time were expired, and that they ſaw their hopes fruſtrate.

* *Ibidem c. 54. ſub finem.*

4.

But from what *Epocha* of time ſhould this 360 or 365 yeares be reckoned?

An. Chriſti.

Reſp. There can be but foure *Epochaes, viz:*

1. Chriſt's Birth. — 1.
2. Chriſt's Paſſion, *Anno Dom.* 33. — 33.
3. The deſtruction of *Jeruſalem, An.* 70. — 70.
4. The time of the *Revelation* of this Prophecie to S. *John, Anno* 94. — 94.

* * * * If you will count the Emboliſm of 5. daies, then adde 5. yeares more to each of them.

I would reckon from them all. Here now it ſucceeds. By the firſt you ſhall ſee, when the Chriſtian worſhip began firſt to ſwerve from his wonted correſpondency in the Divine meaſure, *viz: ab an. Chriſti,* 360*. All our Divines confeſſe, that about this time, and not till this, began the Idolatry of Saint-worſhip, and Reliques, firſt to enter. By the two

two next Periods, *An.*393*. & 430*. you have the degrees how Apoſtaſie palpably increaſed. By the laſt Period, *Anno* 454*. you ſhall ſee the time when the meaſured Church, together with the Weſterne Empire † quite expired, and from that time forward was to be reckoned as prophane and polluted.

Obſerve one thing more. The œcumenicall Councell of *Nice*, fell within the compaſſe of the firſt Period, before the Church yet ſwerved. The Councell of *Conſtantinople* fell within the ſecond. The Councell of *Epheſus* in the end of the third. The Councell of *Chalcedon*, in the end of the fourth or laſt Period. Thus farre we profeſſe our ſubſcription to the deciſions of œcumenicall Councels; but after this time, *Ejice foràs*, it is no longer meaſured, therefore take heed of meaſuring by it. And all this is as evident in ſtory, as any expoſition of this Booke whatſoever. I doe but briefly point out, what I have thought much more of, and could perhaps ſet forth more accurately, but that I account all this and the reſt, as vaine, if the order I ground upon, appeare not well founded upon the Text it ſelf.

Thus have I dilated ſomewhat largely upon this point, becauſe I deſired fully at once to repreſent my conceit unto you, and will not hereafter ſay any more of it *pro* or *contra*; but leave that which hath been communicated by us both, to be at leiſure conſidered by both, till God ſhall to either of us reveale, what we may reſolve to be his truth. *Vale.*

† For *Genſericus* took *Rome* the year after; nor was there any afterward that may be truly accounted Emperour, though ſome Tyrants ſcuffled for that name ſome few years after.

Cap. x x.

Sir,

BEcauſe this 20 Chapter *containes matter of ſpeciall moment, I will uſe the leave you gave me to repreſent in your void Paper diſtinctly, but briefly, what I could hitherto conceive of this Myſtery.*

1. THat this Reigne of *Chriſt* here deſcribed is after the times of Antichriſt, (if either the Beaſt or Falſe Prophet be He) is apparent without interpretation, both becauſe all thoſe times the Old Dragon *Satan* was not tied up, but at liberty to ſeduce the Nations, and becauſe (*verſe* 4.) one ſort of thoſe who ſhould Reigne with Chriſt 1000 yeares are ſaid to be ſuch as had not worſhipped the Beaſt, neither his Image, nor had received his marke upon their foreheads, or in their hands, which neceſſarily preſuppoſes the Beaſt, his Image and Marking to have then already been.

2. What the Quality of this Reigne ſhould be, which is ſo ſingularly differenced from the Reigne of Chriſt hitherto, is neither eaſie nor ſafe to determine, further then that it ſhould be the Reigne of our Saviour's Victory over his Enemies, wherein Satan being bound up from deceiving the Nations any more till the time of this Reigne be fulfilled; the Church ſhould conſequently enjoy a moſt bliſſe-

full

full peace, and happy ſecurity from the hereticall Apoſtaſies and calamitous ſufferings of former times. But here (if any where) the knowne ſhipwracks of thoſe, who have been too venturous, ſhould make us moſt wary and carefull, That we admit nothing into our Imaginations which may croſſe or impeach any Catholique Tenet of the Chriſtian Faith: as alſo to beware of groſſe and carnall conceits of an Epicurean happineſſe miſbeſeeming the ſpirituall purity of Saints. If we conceit any *Deliciæ*, let them be *Spirituales*, which Saint *Auſtine* confeſſeth to be *Opinio tolerabilis, & ſe hoc opinatum fuiſſe aliquando, lib.* 20. *De Civit. Dei, cap.* 7.

3. The preſence of *Chriſt* in this Kingdome ſhall no doubt be glorious and evident: yet I dare not ſo much as imagine (which ſome Antients ſeem to have thought) that it ſhould be a viſible converſe upon earth. For, the Kingdome of Chriſt ever hath been, and ſhall be *Regnum Cœlorum*, A Kingdome whoſe Throne and Kingly Reſidence is in Heaven. There he was inſtalled when he ſate downe on the right hand of Majeſty on high, *Heb.* 1. And there, as in his proper Temple, is continually to appeare in the preſence of his Father, to make interceſſion for us, *Rom.* 8. 34. with *Heb.* 9. 24. Yet may we grant he ſhall appeare and be viſibly revealed from Heaven, eſpecially for the calling and gathering of his antient People, for whom in the dayes of old he did ſo many wonders. This S. *John* in this Booke, as our *Saviour* in the Goſpel, ſeems

to intimate by joyning thoſe two Propheticall paſſages of *Dan.* and *Zach.* in one expreſſion, *Behold he commeth in the clouds, and every eye ſhall ſee him, and they alſo which pierced him.* The firſt part (which our *Saviour* expreſſes more fully by the ſigne of *the Sonne of Man comming in the clouds of Heaven, &c.*) is *Daniels* in a *Viſion of this Kingdome* we ſpeak of. *Behold* (ſaith he) *one like the Sonne of Man came with the Clouds of Heaven, And there was given him Dominion, and Glory, and a Kingdome, that all People, Nations and Languages ſhould ſerve him.* The other part is out of *Zachary* prophecying of *the Re-calling of the Jewes: And I will powre upon the houſe of* David *and upon the Inhabitants of* Jeruſalem, *the ſpirit of grace and ſupplication, and they ſhall look upon me whom they have pierced:* Though theſe words of *Zachary* are not in our *Saviour's* expreſſion, but inſtead thereof, that which immediately followes upon them, *That all the Tribes of the Earth* (or Land) *ſhould mourne.* Now I cannot underſtand how theſe two Propheticall paſſages ſhould not have the ſame meanings when our *Saviour* and his *Apoſtle* alledge them joyned, which they have in their Authours expreſſed apart; or being expreſſed together as one, ſhould not be fulfilled at once. By ſuch a miraculous apparition of *Chriſt* from Heaven was Saint *Paul* converted. And I hope it is no hereſie to think, That the whole Nation of thoſe Zelotes againſt *Chriſt* may be converted by as ſtrange a meanes as was that one Zelot of their Nation.

4. Thoſe who ſhall be Partakers of this Kingdome

dome are deſcribed to be of two ſorts: 1. The deceaſed Martyrs, who (as farre as I can yet underſtand it) ſhall reſume their Bodies and Reigne in Heaven. 2. Such of the living as have not worſhipped the Beaſt, nor his Image, neither received his marke, &c. Theſe ſhall Reigne on Earth. For ſo I conſtrue the words: *I ſaw the Soules of them that were beheaded for the witneſſe of* Jeſus, *and for the word of God, and* (*ſubaudi*, I ſaw) *thoſe which had not worſhipped the Beaſt, nor his Image, nor had received his marke upon their foreheads, or in their hands, and they lived* (that is, the Martyrs) *and Reigned* (that is, both of them) *with Chriſt* 1000 *yeares.*

5. Under the ſecond ſort of thoſe Reigners, together with the Virgin-Chriſtians of the *Gentiles* (who are the ſurrogate *Iſrael*) I would in a particular reſpect underſtand the Nation of the *Jewes* then converted to the Faith of *Chriſt*, who comming in toward the end of the day may above all others be ſaid to be Thoſe who had not worſhipped the Beaſt, neither his Image, nor had received his marke upon their foreheads, or in their hands; which moſt of the Chriſtian *Gentiles* had done: and therefore at the time of their cleanſing (*Cap.* 15. *ver.* 2.) are rather deſcribed, *Thoſe that had gotten the victory over the Beaſt, and over his Image, and over his marke, and over the number of his Name.*

6. *The Riſing of the Martyrs* is that which is called *the firſt Reſurrection*, being as it ſeems, a prerogative

gative to their ſufferings above the reſt of the Dead, who as they ſuffered with *Chriſt* in the time of his patience; ſo ſhould they be glorified with him in the Reigne of his Victory before the *Univerſall Reſurrection* of all. *Bleſſed and holy are they, who have part in the firſt Reſurrection, for on them the ſecond death hath no power*; namely, becauſe they are not *in Viâ*, but *in Patriâ*; being a *prerogative*, as I underſtand it, of this firſt ſort of Reigners onely, and not of the ſecond. Thus I yet admit the firſt Reſurrection to be Corporall as well as the ſecond, though I confeſſe I have much ſtriven againſt it, and if the Text would admit another ſenſe leſſe free of Paradox, I had yet rather liſten unto it, but I find it not. Howſoever to grant a *particular Reſurrection* before the *generall* is againſt no Article of Faith: For, the Goſpel tells us, *Mat.27.v.52,53.* That at our Saviour's Reſurrection, *The graves were opened, and many bodies of the Saints which ſlept, aroſe, and went into the holy City and appeared unto many.* Neither was the number of them a ſmall number, if we may credit the Fathers, or the moſt antient Records of Chriſtian Tradition: For, of this was that famous ſaying, *That Chriſt deſcended alone, but aſcended with a multitude:* which is found in the heads of the Sermon of *Thaddeus*, as they are reported by *Euſebius* out of the Syriack Records of the City of *Edeſſa*, (*Lib.* 1. *cap. ult.*) in *Ignatius*'s Epiſtle to the *Trallians*, and in the Diſputation of *Macarius* Biſhop of *Jeruſalem*, in the firſt Generall Councell of *Nice*, alſo in *Cyrill*'s Catechiſme; nay, this *Cyrill* of *Jeruſalem*, *Chryſoſtome*, and others, ſuppoſe

ſuppoſe this Reſurrection to have been common to all the Saints that died before our Saviour (ſee the Biſhop of *Meath*, *De Limbo Patrum.*) Howſoever it be, it holds no unfit proportion with this ſuppoſed of the Martyrs. And how it doth more impeach any Article of our Faith to think that may be of the Martyrs, which we believe of the Patriarchs, I yet ſee not.

7. The *ſecond Reſurrection* to be after the end of the 1000 years, *Juſtin Martyr* by way of diſtinction calleth, Τὴν καθολικὴν καὶ αἰωνίαν ὁμοθυμαδὸν ἅμα πάντων ἀνάστασιν, the eternall and univerſall Reſurrection of all together; namely, in reſpect of the former which was particular and but of ſome. And that it is common both to the Holy and to the Wicked, and not of the Wicked only, may appear, in that there are two Books opened for the Dead, (*ver.* 12.) whereof one is *the Booke of Life*, which argues two ſorts of Dead to be judged. Nor can I imagine how it can be otherwiſe unleſſe all the Juſt which live during the 1000 yeares be ſuppoſed to be immortall; which is a paradox I dare not admit, underſtanding not that all the Individualls, but that the body of the Church here on earth ſhould ſucceſſively Reign with Chriſt her Lord a 1000 years. Beſides the attempt of the Nations after the Devil's looſing argues a ſtate ſubject to mutability. As for thoſe words of *v.* 14. which ſeem to intimate no other Dead then judged but the Wicked, becauſe it's ſaid, *That Death and Hades were caſt into the lake of fire*, which is the ſecond Death; I ſuppoſe

poſe nothing elſe is meant thereby, but that Death was now quite vanquiſhed, and that there ſhould be no more death of body and ſeparation of ſoule, but onely the ſecond Death: As if it had been ſaid, *Death* and *Hades* are now confined onely to the Lake of Fire which is the ſecond Death; but the former Death of Bodies in the Grave, and the ſtate of ſeparate Soules in * *Hades* was no more.

* *Hades* is properly the place of ſeparate Souls whether good or bad after death.

8. For *Gog* and *Magog* who after *Satan*'s looſing, and before the Laſt Reſurrection ſhall gather together againſt the Camp of the Saints and the Beloved City, it cannot be literally underſtood of the Nations ſo called in the Old Teſtament: For, there *Gog* the Prince with the People of *Magog* come out of the North parts where the poſterity of *Magog* was ſeated. But *Gog* and *Magog* here are ſaid to be Nations which are in the foure quarters of the earth. As therefore the Apocalypticall *Babylon* is not *Babylon* in *Chaldea*, but a Countertype thereof, moſt like for univerſall Ambition and Metropolitanſhip of ſpirituall Fornication: ſo this Apocalypticall *Gog* and *Magog* is not the *Gog* and *Magog* of the North, but a Countertype of them which ſhould after the ſame manner attempt againſt the Beloved City then, which the Scythian *Gog* and *Magog* (I meane the Turke) doth againſt the Church of the Gentiles now, and muſt before his laſt Ruine attempt againſt *Iſrael* at their returne. And if there ever be an Antichriſt, ſuch as the Fathers deſcribe, now will be the moſt likely time for him, when the Devill is looſe but for a little ſeaſon.

Mr. Mede's

Mr. Mede's *Animadverſions upon divers paſſages of Mr.* Wood's *Commentary upon the* Revelation.

Mr. *Mede*,

IF I miſtake not your meaning, this accommodation of Trumpets appeares to me, very much in the point of Time; For, it makes the 3 firſt Trumpets to begin at the ſame inſtant, and all to be concluded within the ſixt Seale: Nay, if the ſixt Seale be the wounding of the Romane ſoveraignty by the Barbarians *, they will begin before it. For the Councell of *Nice* wherein *Arrius* (whom you make the falling Starre) was condemned, and where Contention among Church-men (your firſt Trumpet) burſt forth, and Ambition (your ſecond Trumpet) was broached; this Councel was held, *An.* 325. within two yeares after *Conſtantine* was ſole Emperour. But the wounding of the Empire by the Barbarous Nations (your ſixt Seale) began not till after *Julian* 365. and you make not the main ſtroke thereof till 410. By which times the Arrian hereſie was well cooled: For, it cannot be ſaid that the Barbarous Nations defaced the Romane Majeſty in the dayes of *Conſtantine*, who was a glorious, and (when he once reigned alone) a moſt peacefull Emperour. And for *Diocleſian* that bloody Perſecutor before him, he was a moſt powerfull and victorious Emperour, in whoſe time the Romane Empire was more

Anſwer to M. *Wood's* ſpeciall accommodation of the foure firſt Trumpets, *ch.* 8.

* *Viz.* the Trumpets.

more dreadfull to the Neighbours, then it had been many years; yea, almoſt Ages before.

I obſerve alſo a further confuſion of the three Trumpets among themſelves: For, *Arrius* whom you make the falling Starre in chief, and ſo the Head of your third Trumpet, will in time rather challenge to be the firſt of the three: For, the Arrian hereſie began before, and occaſioned the calling of the Councell of *Nice*, where you firſt begin that Contention and Ambition, which you make the firſt and ſecond Trumpet.

I had rather therefore yet continue my opinion, that the great Earthquake of the ſixt Seale, ſhould be that inteſtine change of the Romane State begun with *Conſtantine*, and fully ſetled with the death of *Julian*: For, an Earthquake implies not a Deſtruction, but an extraordinary Alteration and change of the face of things, as an Earthquake changeth the poſture of the earth by depreſſing hills and exalting vallies, turning the channels and courſe of rivers, and ſuch like. And was there not here the whole Politique Government as well as the Religion altered, the Imperiall Seat removed, the Diſtribution of Provinces & Offices new moulded? &c. And though Chriſtian Religion be of it ſelfe a perfection, yet the introducing thereof turned the former ſtate of the Empire topſy turvy, when the low and trampled Vallies aroſe into Mountaines, and the haughty Mountains were laid as low as the Vallies. How many Hills & Iſlands were by this means diſplaced? And if the Roman Gods be any of the Stars or Hills here mentioned, we need not go farther

ther for an Expoſition of this Earthquake, and the ſhocke it cauſed in the world.

Now if this be granted to the right accommodation of the ſixt Seale, then will the Trumpets of the ſeventh follow in their due Order, according to that Expoſition of the foure firſt Trumpes, which you related even now as your Friends, who yet is farre from deſerving and acknowledging that Deſcription you there give him.

F. M.

Anſwers to his Reaſons, whereby he proves, That the Vials are immediate conſequents of the ſeventh Trumpet.

1. THE firſt Reaſon methinks were ſatisfied if only the laſt Viall fell within the ſeventh Trumpet: For, the third Woe, I take to be that Battle of the Great Day of God Almighty under the ſeventh Viall: which, *ergò*, I grant to be concurrent with the beginning of the blaſt of the ſeventh Trumpet not yet blowne. But the other Vials I ſee no reaſon why they may not be referred to thoſe Beginnings of the Ruine of the Beaſt, and exaltation of the Undefiled Church deſcribed, *cap.* 11. *ver.* 11, 12, 13. which is before the ſecond Woe or ſixt Trumpet be expired.

2. It is true that the Temple is not opened in Heaven

Heaven till the ſeventh Trumpet ſoundeth. But I thinke alſo that it ſhall not be opened till the ſeven Plagues of the ſeven Angels are fulfilled: For, is it not expreſly ſaid ſo, *cap.*15.*v.ult. And the Temple was filled with ſmoke, from the glory of God and from his power, and no man was able to enter into the Temple till the ſeven Plagues of the ſeven Angels were fulfilled?* ſo I underſtand it as having reference by way of Antitheſis to that in 6.*v.* --*The Temple of the Tabernacle of Teſtimony in Heaven was opened, viz:* when the Angels had done their Execution, and the Harpers ended their Song of Deliverance. Wherefore I grant not that the ſeven Angels come forth of the open Temple. But ſuppoſe thoſe ſix firſt Verſes of that Chapter to be a generall Deſcription of the Vials with the ſtate of the Church under them newly waſhed in the glaſſy laver of the Temple, and yet ſtanding upon the brinke or brims thereof chaunting a Song of another *Exodus* like that of *Iſraël*, with the concluſion whereof, *the Temple of the Tabernacle of the Teſtimony in Heaven is opened, that thoſe might enter which before could not.* In the following Verſes, beginning, *And the ſeven Angels came out, &c.* the Apoſtle reſumes the Viſion *ab ovo*, to make a more particular Deſcription of the ſeven Angels Executions which before he but generally touched, but now tells their attire, whence they had their Vials, & what was every one's Plague in particular, to the end of the next Chapter; which is therefore ill ſevered from the three laſt Verſes of this 15. Chapter. And, note that the *Complutenſis Editio* reads not the 6.*v.* of this *Chap.*

And

And the ſeven Angels came out of the Temple; but, ἐκ τοῦ οὐρανοῦ, *out of Heaven.*

3. The *Vials*, as I take it, are called, *the ſeven laſt Plagues*, in reference onely to *the ſeven Trumpets*, which are *the ſeven firſt Plagues*; the firſt, *ruining the old Beaſt*; the laſt, *deſtroying the new, which is Riſen out of his Ruines.*

T. M.

Mr. VVood's *caſting up of the Numbers which agree with the ſubjects of the ſeventh Trumpet.*

THE firſt gathering of the Jewes, 1653. to come 28 yeares.
The utter ruine of the Turke, 1696. to come 71 yeares.
The firſt ſetling of the Jewes, with the ruine of the firſt Reſurrection, 1698. to come 73 yeares.
The blaſt of the ſeventh Trumpet, 1670. to come 45 yeares.
The continuance of the Vials powring, 0028---
The number of the Beaſt's Name, 1666---

Cap. xiv.

Mr. Mede,

THis Vision of the sealed Ones I begin and end with the times of the Beast, taking them for the same with those, who sealing began with the beginning of the * seventh Seale; with which Seale I also begin the Times of the Beast, supposing that Sealing there was purposely interlaced to be spared with the Vision here, that thereby we might know in what part of the Seales to fix the beginning of the Beast: to which no Character of the whole Book will direct us, but onely the Parallell of the sealed Number, beginning and contemporary with the seventh Seale (*cap.* 7.) and here againe reiterated as beginning and contemporary also with the Beast.

* Cap. 7.

For the Accommodation, I understand it to be a Description of the Faithfull and undefiled company of Christ, under the polluted times of the Antichristian Beast: who are described, 1. By their Head, the true Lamb Christ Jesus, and not he that had Horns like a Lamb, but spake like the Dragon. 2. By their place, which was even Mount *Sion*, that elevated and conspicuous part of the world, where Men visibly professed the Name of Christ, and where his Apostles had once founded him that Temple, which now Antichrist usurped. Nor were these faithfull Ones tied to any part of this Mountaine above other, (as Antichrist's Followers were

to

to their *Cathedra Petri)* but they follow the Lamb whither soever he goeth. 3. By their worship in praying and praising God, wherein they were undefiled Virgins, not polluting themselves with the Mother of Fornications, though their religious Song seemed a new one, and was such as none could sing but themselves.

This is the generall description of their state during the whole time. After which followeth that which passed between them and the Followers of the Beast in their later time: which is twofold, 1. Preaching and Admonition under three Angels. 2. Followes the Acts of Execution, which are two: 1. Of a Harvest, wherein Christ their Master and Lord of the Harvest sends forth Labourers into his overgrowne field, and reaps it: which I understand of the present Reformation, wherein our Lord hath gathered his Wheat out of that field of Weeds, and bound it together in new Erected Churches. Next after this Harvest comes the Vintage, an Execution of Vengeance, as soon as the Grapes are once blood ripe. This Execution is yet to come, though it seems not farre off: For, the Reapers bring little Wheat home of late, whereby it should seem that Harvest is in a manner done, and the time of Vintage a comming. This is the summe of what I have as yet conceived of this Vision.

F. M.

SUppoſing this Vintage to be yet to come, I am much inclined to thinke that this M.DC. furlongs without the City, ſhould be a Deſignation of *Peters* Patrimony, or the Demeaſnes of the Church, which in the longeſt extent thereof from the Walls of *Rome* to the River *Po* is exactly M.DC. furlongs, or 200 Italian miles: whereby it is probable that the Popes owne Territories may prove the Cock-pit of this Execution, whither Chriſt as into a Vine-preſſe will from all parts gather the bloody Grapes, when he meanes to tread them.

The Mystery of S^t. Paul's Conversion:

OR,

The Type of the calling of the Jewes.

1.

PAUL, Among the Sons of Men, the greatest Zelot of the Law, and Persecutour of the way of Christ.

2.

Paul in the hight of this his zeale, and heat of his persecuting fury, found mercy and was converted.

3.

Paul converted by meanes extraordinary, & for manner strange. Not as were the rest of the Apostles by the

1.

THE Jewes among the Nations most obstinate Zelotes of Moses, *and the most bitter Enemies of the Followers of Christ.*

2.

The Jewes though persisting unto the last in their extremity of bitternesse and mortall hate to Christians; yet will God have mercy on them, and receive them again to be his People, and be their God.

3.

The Jewes not to be converted unto Christ, by such means as were the rest of the Nations, by the Ministrie of Preachers sent unto them, Isa. 59. 19. & 4. 5.

Dan. 7. 13. Zach. 12. 10. 2 Mac. 2. 8.

Matth. 23. 39. & 24. 27, 30.

but by the Revelation of Chriſt Jeſus in his glory from Heaven, when they ſhall ſay, not as when they ſaw him in his humiliation, Crucifie him; but, Bleſſed is he that comes in the name of the Lord. Whoſe coming then ſhall be as a lightning out of the Eaſt, ſhining into the Weſt, and the ſign of the Son of Man ſhall appeare in the clouds of Heaven, and every eye ſhall ſee him even of thoſe which pierced him, and ſhall lament with the Spirit of grace, & ſupplication, for their ſo long and ſo ſhamefull unbeliefe of their ſo mercifull Redeemer.

Miniſtrie of any Teacher upon earth, but by viſible Revelation of Chriſt Jeſus in his glory from Heaven, the light whereof ſuddenly ſurpriſing him, he heard the voice of the Lord himſelfe from Heaven, ſaying, *Saul, Saul,* why perſecuteſt thou me?

4.

This Revelation of Chriſt from Heaven like to be moſt apparant to the Jewes in all places where they are diſperſed, but not ſo perhaps to the Gentiles with whom they live. The light of his glorious preſence ſhall be ſuch as the whole world ſhall take notice of, but thoſe onely to ſee him and heare his voice who pierced him.

4.

Thoſe who accompanied *Paul* at the time of this apparition, ſaw the light onely, and were amazed, but *Paul* alone ſaw the Lord, and heard the voice which he ſpake unto him.

5.

5.

Paul no ſooner converted, but was immediatly inſpired with the knowledge of the myſteries of Chriſt, without the inſtruction of any Apoſtle or Diſciple, for he received not the Goſpel which he preached, of Man, neither was he taught it but by the Revelation of Jeſus Chriſt. He conſulteth not with the reſt of the Apoſtles, but after 14 yeares preaching communicated to them the Goſpel which he preached among the Gentiles, who added nothing unto him, but gave him the right hand of fellowſhip.

6.

Paul the laſt called of the Apoſtles.

7.

Paul once converted, the moſt zealous and fervent of the Apoſtles.

5.

The Jewes together with their miraculous calling, ſhal be illuminated alſo with the knowledge of the myſteries of the Chriſtian Faith even as it is taught in the Reformed Churches, without any Inſtructers from them or Conference with them; and yet when they ſhall communicate their faith each to other, ſhall find themſelves to be of one communion of true beliefe, and give each other the right hand of fellowſhip. Iſa. 54.13. Jer. 31.34.

6.

The Jewes to be called after all the Nations in orbe Romano, *or in the circuit of the Apoſtles preaching.*

7.

The Jewes once converted, the moſt Zealous and fervent of the Nations. Zach. 13.

8.

Till the Calling of the Jewes, the generall Converſion of the Gentiles not to be expected, but the receiving of Iſraël *ſhall be the riches of the world, in that by their reſtitution, the whole world ſhall come unto Chriſt.*

8.

Till *Paul* was converted, the Goſpel had ſmall progreſs amongſt the Gentiles, but when he became their Apoſtle, it went forward wonderfully.

9.

The miracle of the Jewes Converſion ſo much the more powerfull to convert the Nations of the world, not yet Chriſtians, by how much their oppoſite diſpoſition is more univerſally knowne to the world, than was Saint Paul's; *and by how much the teſtimony of a whole Nation, living in ſo diſtant parts of the world, of ſo divine a miracle as a Viſion, and Voice from heaven exceeds that of Saint* Paul, *being but one Man.*

9.

The miracle of Saint *Paul*'s Converſion, the perſon ſo uncapable, till then a Perſecutour, and moſt bitter Enemy of Chriſtians, the manner ſo wonderfull as by an apparition, & voice from Heaven, was a moſt powerful motive, to make all thoſe who heard, and believed it, Chriſtians; and therefore ſo often by S. *Paul* himſelfe repeated.

10.

May not the Jewes likewiſe reprove (if not more) the Church of Rome, *the chiefe of Chriſtian Churches, for ſymbolizing with Gentiliſme?*

10.

Paul reproveth *Peter*, one of the chiefe Apoſtles, for ſymbolizing with Judaiſme.

S. *Paul*

S. *Paul* to *Tim.* 1 Ep. c. 1. v. 16.

Howbeit for this cauſe I obtained mercy, that in me firſt, Jeſus Chriſt might ſhew forth all long ſuffering, for a Patterne to them which ſhould hereafter believe on him to everlaſting life.

FINIS.

SEVERALL DISCOURSES

CONCERNING

The Holineſſe of Churches.

BY

JOSEPH MEDE, B. D. late Fellow of *Chriſts* Colledge in *Cambridge*.

LONDON.

Printed by *F. G.* for *John Clarke*, and are to be ſold at his Shop under St. *Peters* Church in *Corn-hill*.

M. DC. L.

1. *Concerning Holineſſe of Churches.*

In a *Letter* to a Friend by way of Anſwer to a Reply of his, objecting to a former of mine.

THere is a three-fold Holineſſe to be found in Scripture; or if you will, the word *Holineſſe* is there uſed in a three-fold notion, which I would diſtinguiſh thus:

1. *Eſſentiall Holineſſe.*
2. *Holineſſe of Integrity.* And,
3. *Relative Holineſſe.*

Eſſentiall Holineſſe is that whereof *God* is called *Holy:* as *Sanctus Iſraëlis.* 1. *Iſraëlis Deus juxta illud,* 1 Sam. 2. 2. *Non eſt Sanctus ſicut Dominus, neque enim eſt alius præter te, & non eſt Deus* אלהינו *ſicut Deus noſter:* For, this Holineſſe is God himſelfe, his Eſſence, his Divine Majeſtie, whence all other Holineſſe is derived, not any inherent attribute differing from him, as in created ſubjects.

Holineſſe of integrity is that which the Greeks call, ὁσιότης, the Latins *Sanctimonia,* and may be deſcribed *a ſtate of righteouſneſſe,* or *of pureneſſe and cleanneſſe from ſinne.* This is that Holineſſe whereof the Apoſtle ſpeaks, *Heb.* 12. *Without Holineſſe no Man ſhall ſee God.* And whereof we call ſuch as feare God and eſchew evill, *Holy Men.* Of this kind of Holineſſe

Holineſſe nothing is capable but reaſonable Creatures, *Angels and Men.*

But there is a third kind of Holineſſe, *Relative Holineſſe*, being nothing but a ſtate of Relation of peculiarity to Godward, either in reſpect of preſence, or propriety and dominion. Of preſence, when God is peculiarly and in a ſpeciall manner preſent, as when he appeared to *Moſes* in the flaming buſh, *Exod.* 3. 5. *Exue calceamenta tua de pedibus tuis; locus enim in quo ſtas terra ſancta eſt.* Of propriety, when a thing being dedicated or conſecrated to the Divine Majeſty, the propriety thereof becomes ſo his, as it is no longer ours: For, thus to be Gods, is to be his in a peculiar manner, and not as other things are: For, otherwiſe it is true, *the whole earth is the Lords and the fulneſſe thereof, the world and thoſe that dwell therein.* Of this Holineſſe any thing is capable, that is capable of peculiar relation unto God; Perſons, Places, Times, and Things; and is that which the Greeks properly call, ἱερὸν, the Latines, *Sacrum*: whence we ſay, *loca ſacra, tempora ſacra, perſonæ ſacræ, res ſacræ; Loca ſacra*, as the place aboveſaid, where God communicated himſelf to *Moſes*, as Temples and Churches; in which (*N.B.*) both theſe relations concurre, both of *Divine preſence* and *Divine propriety*: for, it is both Gods Houſe, as being dedicated to his Name; and the place alſo where God is wont to be preſent with the Sons of Men in his Word and Sacraments. *Tempora ſacra*, as the Lords Day, and other holy and feſtivall times. *Perſonæ ſacræ*, as our Prieſts and Clergy. *Res ſacræ*, any thing beſides theſe which we

Whence Luk. 2. 22. for that in the Law, *Whatſoever openeth the Wombe is mine*, is quoted, *Every Male that openeth the Wombe ſhall be called Holy unto the Lord.*

we offer and dedicate unto God. If any ſhall except that in the Old Teſtament indeed, this Holineſſe had place, but in the New there is no ſuch thing. I would encounter him thus, If any place under the Goſpel may be more peculiarly the place of Divine preſence than every place: If any thing under the Goſpel may be more peculiarly Gods, than every thing, then hath this kind of Holineſſe place in the New Teſtament as well as in the Old: *ſed verum prius, ergo.* By this you may judge what I thinke of one of our Doctours aſſertion, *That Temples were holy onely in the holy uſe of them:* if his meaning be, they are holy no longer than during ſuch uſe; would he ſay, that Miniſters are ſacred Perſons onely whilſt they are officiating in preaching, praying and celebrating the Sacraments, and at other times nothing differing from Lay-men: would he ſay, that the Lords Day is holy onely for the time that Divine Service continues, and no longer? *Par enim eſt ratio.* I confeſſe I heard one not long ſince preach ſo in the Pulpit. But, he was not aware by this aſſertion that he blew up his owne Tenet, concerning the reverence due to Churches and Altars. *Eadem enim eſt ratio loci & temporis ſacri, quia utrumque ſanctum eſt, neutrum prophanandum, ſed omnino ſanctè habendum eſt, i.e. prout convenit ſanctitati.* But, it is ordinary with Men who make paſſion and *ſtudium partium* the rule of their Judgements thus to cut the throats of their owne principles. Here therefore I would deſire you to conſider & weigh this propoſition, that a place may be ſaid to be Holy in reſpect of relation to Divine preſence,

preſence, not onely where God is actually preſent, but where he is wont to be; therefore *Daniel* prayed toward *Jeruſalem, etiam cum jam dirutum & concrematum jaceret Templum, neque arca fœderis amplius ibi extaret:* yea, even there where he hath once been in ſome illuſtrious & extraordinary manner. Witneſſe Mount *Tabor*, which onely for the glorious transfiguration of Chriſt thereon (having never had any other Divine relation) is by S. *Peter*, 2 *Epiſt.* 1. 18. termed *the Holy Mount: This voice* (ſaith he) *which came from Heaven, we heard when we were with him* ἐν τῷ ὄρει τῷ ἁγίῳ. Be it ſo that Sacraments are no longer Sacraments than in the uſe of them; yet are they Holy as long as they are for that uſe.

2. *Whether* ἡ ἁγία τράπεζα, *may be rightly called* Solium Chriſti.

I Expected no ſcruple at that ſpeech: For, if the Holy Table be *ſedes corporis & ſanguinis Chriſti*, why not *ſolium Chriſti?* what is *ſolium* but *ſedes*, *nempe Regia?* And, is not the Body of Chriſt βασιλικὸν σῶμα; Hence Antiquity called the Holy Table, ἅγιον ἁγίων, and the place where it ſtood, ἀναλόγιον. The firſt in that place you mention for Altars ſtanding in the middle of the Quire. It is in a panegyrick Oration made at the dedication of a ſumptuous and magnificent Church built at *Tyre* (recorded by *Euſeb. Hiſt. Eccl. lib.* 10. *cap. Editione Græcolat.*

Græcolat. p. 282, 283.) the ſtructure and garniſhing whereof the Panegyriſt there at large deſcribing, and amongſt the reſt, the Seats erected in the Quire for the honour of the Clergy, he adds καὶ τὸ ἅγιον ἁγίων θυσιαστήριον ἐν μέσῳ θεὶς, [and having placed the moſt holy Altar in the midſt] ὡς ἂν εἴη τοῖς πολλοῖς ἄβατα, [that it might not be acceſſible to the multitude] τοῖς ἀπὸ ξύλου περιφράκτοις δικτύοις, εἰς ὕψος ἐπέχουσι λεπτουργίας ἐξησκημένοις ὡς θαυμάσιον τοῖς ὁρῶσι παρέχειν τὸ θέαμα. [He compaſſed it about, *reticulati operis cancellis ex ligno fabricatis, adeò ad ſummum ſolertis artificii elaboratis, ut mirabile intuentibus præbeat ſpectaculum.*] That of ἀνάκλιτον, for the place where the Holy Table ſtood, is to be found in *Theod. Hiſt. Eccleſ. lib.* 5. *cap.* 17. in that famous ſtory of *Theodoſius* after his abſolution comming up into the ἀνάκλιτον, and there ſtaying (after he had offered) to receive the holy Euchariſt (as he uſed to doe at *Conſtantinople*, for this was at *Millain*) Saint *Ambroſe* admoniſheth him to go out, ὅτι τὰ ἔνδον, ὦ βασιλεῦ, μόνοις ἐστὶν ἱερεῦσι βατὰ· τοῖς δ' ἄλλοις ἅπασιν ἀδυλάτε καὶ ἄψαυστα. *Quoniam interiora, ô Imperator, ſolis ſunt Sacerdotibus pervia, reliquis verò omnibus inacceſſa, neque tangenda.* Theſe two places I thought not unfit to cite, that it might appeare how farre the conceit of the Antients, and our differ in this point.

3. *How in the New Teſtament God or Chriſt our Lord can be ſaid to have his Throne or place of preſence in our Churches and Oratories, when they are not by Divine (as were the Tabernacle, and the Temple in the Old Teſtament) but Humane appointment, and without any ſuch* Symbolum *as the Arke there was.*

I Anſwer: To direct or ſet apart a place for Divine Worſhip and the exerciſe of the Rites of Religion is *juris naturæ*, and approved by God from the beginning. It began not with that Tabernacle or Temple made by Gods ſpeciall appointment to *Moſes*; *Abraham*, *Iſaac*, and *Jacob*, erected places of Divine Worſhip whereſoever they came, pitched their Tents without any ſpeciall appointment from God, *tanquam nimirum ex recepta conſuetudine generis humani*. *Noah* built an Altar ſo ſoon as he came out of the Arke. *Jacob* vowed a place for Divine Worſhip by the name of Gods Houſe, where he ſhould pay the Tythes of all that God ſhould give him. *Moſes*, *Exod.* 33.7. (before the Arke and that glorious Tabernacle were yet made) pitched a Tabernacle for the ſame purpoſe without the Camp, whither every one that ſought the Lord was to goe, and called it אהל מועד the Tabernacle of meeting, *viz.* of meeting with God, not of Mens meeting together, as we meane when we turne it, Tabernacle of the Congregation: Of which

which perhaps more * [I paſſe by it; but ſee *Exod.* 29.42.*&c.* 30. 36. *Item Numb.* 17.4. where God himſelf gives *ratio nominis*, the Tabernacle of meeting where I will meet with thee] hereafter. Now for the nature of theſe places, we can no where learn it better than from that of the Lord to *Moſes*, *Exod.* 20. immediately after he had pronounced the Decalogue from Mount *Sinai*, where premiſing that they ſhould not make with him (whom they had ſeen talking with them from Heaven) *gods of ſilver, and gods of gold:* and that *they ſhould make his Altar* (namely, *whilſt they were there in the Wilderneſſe*) *of earth, and ſacrifice their ſacrifices thereon*; he adds, *In all places where I record my name, I will come unto thee, and will bleſſe thee.* Here is contained the definition of the place ſet apart for Divine Worſhip. 'Tis the place where God records his name & cõmunicates himſelf to men to bleſs them, *Ex.*20.24. בכל־המקים אשר אזכיר את שמי אבוא אליך וברכתיך *In every place where the memoriall I appoint of my name ſhall be*; or, *in every place ſet apart for the memorial of my name.* The memorial of Gods name is, any token or ſymbol wherby he teſtifies his Covenant, and, as it were, commerceth with Men. And though the Arke were afterward made for this purpoſe, as the ſtanding memoriall of his name, and therefore called, *the Teſtimony and the Arke of the* * *Covenant.* * In the Arke were two Tables, contaning the Articles of the Covenant, and *Manna*

* Note that the LXX. alwaies render אהל מועד *the Tabernacle of his meeting*, σκηνὴ μαρτυρίου, *the Tabernacle of his Teſtimony*, by which name it is mentioned in the N. Teſt. and ſometimes called in the Old, *viz.* אהל העדות

which was the Bread of the Covenant) yet could not that here be ſpecially pointed at, as which yet was not in being, nor any commandement concerning the making thereof yet heard of. And ſo the words to be taken generally for any ſuch, as were the Sacrifices immediately before mentioned, and the ſeat of them the Altar, and therefore may ſeem to be more particularly referred unto: For, that theſe were fœderall Rites whereby the name of God was remembred, and his Covenant teſtified, may be eaſily proved; whence that which was burned upon the Altar is ſo often called, *The memoriall*: ſee *Levit. cap.* 24. 7. & *c.* 2. *c.* 5. *c.* 6. And the Son of *Syrach* tells us, *Eccluſ.* 45. 16. *That* Aaron *was choſen out of all Men living to offer Sacrifices to the Lord, incenſe and a ſweet ſavour for a memoriall to make reconciliation for his People.* Adde, *Iſay* 66. 3. *qui recordatur thure, quaſi qui benedicat idolo.* But I muſt not ſtay too long in this. Now I aske, Did not Chriſt ordaine the holy Euchariſt to be the memoriall of his name in the New Teſtament? *Hoc* (ſaith he) *eſt corpus meum,* καὶ τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. And, there be thoſe that will not ſtick to ſay, *That Chriſt is as much preſent here as the Lord was upon the Mercy Seat between the Cherubims.* Why ſhould not then the places appointed for the ſtation of this memoriall under the Goſpel, have ſome ſemblable ſanctity to that where the Name of God was recorded in the Law? And though we be not now tied to one onely place as under the Law; and that God heares the faithfull prayers of his Servants (ſo he heares them whenſoever they are made unto him,

yet

yet is the Lords Day ſet apart for one purpoſe, *Eadem eſt ratio loci & temporis)* whenſoever they are made unto him (as alſo he did then) yet ſhould not the place of his memoriall be promiſcuous & common, but ſet apart to that ſacred purpoſe.

You will ſay, this Chriſtian memoriall is not alwaies there preſent as at leaſt ſome one or other of thoſe in the Law were. I Anſwer: It is enough it is wont to be; as the Chaire of Eſtate loſeth not its relation and due reſpect though the King be not alwaies there. And remember, that the Arke of the Covenant or Teſtimony was not in *Jeruſalem* when *Daniel* opened his windowes and prayed thitherward. And that it was wanting in the Holy place all the time of the ſecond Temple, the ſeat thereof being onely there. You will ſay, In the Old Teſtament theſe things were appointed by Divine law and commanded; but in the New, we find no ſuch thing. I anſwer: In things for which we find no new rule given in the New Teſtament, there we are referred to the analogy of the Old: witneſſe the Apoſtles proofs taken thence for the maintenance of the Miniſtery, 1 *Cor.*9. and the like; and the practice of the Church *ab initio,* in Baptizing Infants from the analogy of Circumciſion. In hallowing every Firſt day of the Week as one in Seven, from the analogy of the Jewiſh Sabbath. Saint *Hierome* implies as much in that ſpeech of his, *Ut ſciamus traditiones Apoſtolicas ſumptas ex Veteri Teſtamento, quod* Aaron *& filii ejus & Levitæ in Templo fuerunt, hoc ſibi Epiſcopi, Presbyteri, atque Diaconi vendicant in Eccleſia:* For, it is to be ſeriouſly conſi-

The Jewes report the Arke was ſet upon a ſtone placed at the Weſt end of the moſt holy place; ſee *Maymon. opin. Ainſworth,* in v.10. cap.17 Numb.

dered, that the end of Chriſt's comming into the world was not to give new Lawes, but to fulfill the Law already given, and to preach the Goſpel of reconciliation through his Name to thoſe who had tranſgreſſed it: Whence we ſee the ſtile of the *New Teſtament* not any where to carry the forme of enacting Lawes, but ſuch as are there mentioned to be mentioned onely occaſionally by way of allegation, interpretation, of proof, of exhortation, and not by way of re-enacting.

There comes now very fitly into my mind a paſſage of *Clemens* (a Man of the Apoſtolicall Age, *whoſe name* (Saint *Paul* ſayes) *was written in the Book of Life*) in his genuine Epiſtle *ad Corinthios*, lately ſet forth, *page* 52. πάντα τάξει ποιεῖν ὀφείλομεν ὅσα ὁ δεσπότης ἐπιτελεῖν ἐκέλευεν, *omnia rite & ordine facere debemus quæcunq; dominus peragere nos juſſit.* What doth he command? κατὰ καιροὺς τεταγμένους τάς τε προσφορὰς καὶ λειτουργίας ἐπιτελεῖσθαι, καὶ οὐκ εἰκῆ οὐδὲ ἀτάκτως ἐκέλευσε γίνεσθαι, ἀλλ' ὡρισμένοις καιροῖς τε καὶ ὥραις· ποῦ τε καὶ διὰ τίνων ἐπιτελεῖσθαι θέλει αὐτὸς ὥρισε τῇ ὑπερτάτῃ αὐτοῦ βουλήσει, *i. e. præſtitutis temporibus oblationes & liturgias obire, neque enim temerè vel inordinatè voluit iſta fieri, ſed ſtatutis temporibus et horis: ubi etiam & à quibus peragi velit ipſe excelſiſſima ſua voluntate definivit.* But when hath the Lord defined theſe things, unleſſe he hath left us to the analogy of the Old Teſtament?

4. *Concerning*

4. *Concerning the Objection of our Saviour's eating the Paſſeover, and firſt inſtitution of the Holy Supper in a Common place, in an Inne.*

AGainſt the ſuppoſed Sanctity or Dignity to be aſcribed to the Holy Table or Altar, as the place where the memoriall of the Body and Blood of Chriſt is repreſented, you object the Table and place of the firſt inſtitution, which was an ordinary Table and a common Inne; whereby it ſhould ſeem that the Table whereon it was afterwards to be celebrated ſhould no otherwiſe be accompted of. Firſt, I anſwer, it followes not, and that from the parallel of the inſtitution of the Paſſeover, which though at firſt it were killed in a private houſe, and the blood ſtricken upon the dore-poſts, yet afterwards it might not be ſo, but was to be offered in the place which the Lord ſhould chuſe, *Deut.* 16. 5, 6. to place his name there according to the Law given for all Offerings and Sacrifices in generall, *Deut.* 12. *à verſu* 4. *ad* 14. *incluſivè*, with a triple inculcation in one continued ſeries of ſpeech.

This Anſwer ſeems to me ſufficient for the Objection of the firſt Inſtitution. But there is one thing more yet to be conſidered; That there is not the ſame reaſon of the place where the ſacrifice is ſanctified or offered, and the place where it is eaten. Every ſacrifice was to be offered and ſanctified at the Altar where the blood was ſprinkled, and the

memoriall burned; but that done, it was eaten in an other place. Thoſe which were eaten onely by the Prieſts in the Chambers of the Temple, thoſe which the people were Partakers of (as the peace-offerings) out of the Temple. Of this nature was the Paſſeover, the Lamb being firſt to be offered, and ſlaine in the Temple, and the blood ſprinkled on the Altar (according unto the Law, *Deut.* 16. and the practiſe, 2 *Cor.* 35. 1,2,6,10,11.) that done, to be eaten where they would; provided it were *in loco mundo*, in a cleane place: And thus was the paſchall Lamb, whereof our Saviour eate, prepared and ſo ſanctified, yea by proportion of all other ſacrifices, the bread and the wine whereof the Holy Supper was inſtituted, for they were the * *Minchah*, or meat and drink-offering of the Paſſeover, ſuch as all other ſacrifices had annexed unto them: And to what end elſe was the Law ſo ſtrict that they ſhould bring all their ſacrifices and offerings unto the place which the Lord ſhould chuſe, to put his name there, but that they might be ſanctified & hallowed at the Lords Altar, before they feaſted with them? whence perhaps that cuſtome of the antient Church was derived, to offer the bread and wine upon the Holy Table, before it was conſecrated to be the body and blood of Chriſt, becauſe they ſuppoſed that at the firſt inſtitution they had been ſo offered at the Altar in the Temple. But as the Jewes uſed not to eate their ſacrifices, where they offered them, no more did the antient Chriſtians thinke themſelves bound

*: That which we uſually in our Tranſlation call *meat-offering* might more fitly be termed *bread-offering*, for ſuch it was; and conſider that the ſacrifices being fleſh were not eaten without bread and drink, which therefore were concomitants of them.

bound to eate the Euchariſt, where it was conſecrated, inſomuch that they carried it ſometimes to their houſes, and ordinarily ſent it to thoſe which were abſent. And if it be well obſerved in the practiſe of our owne Church, there is a difference commonly between the place of *conſecration* and the place of *eating*, though both be in the Chrrch.

Juſtin in Apolog. 2.

True it is, that at the firſt inſtitution, though perhaps not the firſt hallowing of the bread and wine for the Paſſeover, yet the conſecration thereof to be the ſymbols of the body and bloud of Chriſt, was in a common roome, and that out of the neceſſity of the connexion which the materials thereof had with the viands of the Paſſeover: yet I ſuppoſe not the Houſe to have been of the condition of our Innes, but onely for ſuch ſacred entertainments as this was; of which ſort *Jeruſalem* muſt needs have had very many for the accommodation of ſuch as came to the Feaſt before the Lord, as the whole Nation was to doe three times a yeare.

If all that hath been yet ſaid will not ſatisfie this Objection, yet I hope what I ſhall now ſay will doe it fully: What needed there any Altar or place of relative preſence, where the Son of God the heavenly Altar, and Holy of Holies was himſelf preſent in perſon? Is not the Temple of God there where he is? And what Altar was ſo holy as his ſacred hands.

Apoc. 21 22. Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ, ναὸς αὐτῆς ὅτι τὸ ἀρνίον.

5. *Why*

5. *Why in the poſture of our adoration of the Divine Majeſtie more reſpect ſhould be had to the Altar or Holy Table, than either to the Font or Pulpit, ſeeing they are alſo places of Gods preſence as well as the other.*

SUppoſe they be ſo, yet when there are many, why ſhould not that which hath the principality draw this reſpect unto it? A Man is preſent where any part of him is: yet when we ſalute him, or ſpeak unto him, we are wont to direct our ſelves unto his face, and that wherein his preſence is moſt principall & erected, not to his backer parts, or to his ſhoulders, though the organ of hearing be that way. Perhaps it was this principality, which that Doctor (or whatſoever he be whom you mention) intended when he ſaid, that *hoc eſt corpus meum*, was more with him, than *hoc eſt verbum meum*.

But I think for my part, firſt, that the compariſon of the Pulpit with the Sacraments and their places is heterogeneall. Secondly, that neither the Pulpit, nor the place of the Sacrament of Baptiſme are in this point, or for this purpoſe (we ſpeak of) of the ſame nature with the Altar.

For, it ought to be conſidered (though it be a thing nowadayes in a manner quite forgotten) that the Euchariſt (according to the meaning of the Inſtitution) is the Rite of our addreſſe unto God the Father

Father in the New Teſtament, wherewith we come before him, to offer unto his Divine Majeſtie our thankſgiving, ſupplications, and praiſes in the name of his Son Jeſus Chriſt crucified for us.

That is, it is not onely a Sacrament; but, as the antient Church uſed to ſpeak, a Sacrifice alſo: For, that Sacrifices were Rites, whereby they invocated and called upon God, is a truth, though perhaps not ſo vulgarly taken notice of, yet undeniable, as on the Gentiles behalfe may be ſeen in *Homer* in divers places where he deſcribes the manner of offering Sacrifices. On the Jewes behalf by that ſpeech of *Saul*, 1 *Sam.* 13. 12. when *Samuel* expoſtulating with him for having offered a burnt offering, *I ſaid*, ſaith he, *the Philiſtins will come downe upon me to* Gilgal, *and I have not made ſupplication to the Lord. I forced my ſelf therefore and offered a burnt offering.* See alſo 1 *Sam.*7. 8,9. *Ez.* 6. 10. *Baruch* 1.10,11. 1 *Mac.*12.11. 2 *Chron.*7.12. *& ſequentia.* Hence of *Abraham* and *Iſaac* it is ſaid when they built Altars, that *there they called upon the name of the Lord*; but Altars were the place for ſacrifice. In ſtead therefore of the ſlaughtering of Beaſts, and the ſacrifices offered by fire and incenſe, whereby they called upon the name of God in the Old Teſtament, the Fathers and primitive Chriſtians believed that our Saviour ordained this Sacrament of Bread and Wine, as a Rite whereby to give thanks, and make ſupplication to his Father, in his name, in the New. The myſtery of which Rite they took to be this, that as Chriſt by preſenting his death, and ſatisfaction to his Father continually intercedes for

for us in Heaven: ſo the Church on earth ſemblably approacheth the Throne of Grace by repreſenting his death and paſſion to his Father in theſe holy Miniſteries of his Body and Blood.

Veteres enim (ſaith *Caſſander*) *in hoc myſtico ſacrificio, non tam peractæ ſemel in Cruce oblationis* (*cujus hîc memoria celebratur*) *quàm perpetui Sacerdotis & jugis ſacrificii, quod in cœlis ſempiternus Sacerdos offert, rationem habuerunt, cujus hîc imago per ſolennes Miniſtrorum preces exprimitur.*

This that reverend and learned Divine M. *Perkins* (once Fellow of our ſociety) ſaw more clearly, or expreſſed more plainly than any other Reformed Writer that I have yet ſeen, in his demonſtrative Probleme, *titulo de ſacrificio Miſſæ.*

Veteres (*inquit*) *Cœnam Domini, ſeu totam cœnæ actionem & formulam, vocarunt ſacrificium, tum aliis de cauſis, tum quia eſt commemoratio, adeóque repræſentatio Deo Patri, ſacrificii Chriſti in Cruce immolati:* He goes on, *Hoc modo* (ſaith he) *fideles etiam inter orandum, Chriſtum offerunt Deo Patri victimam, dum ſcilicet mente affectúque ad ſacrificium ejus unicum feruntur, ut Deum ſibi habeant faciantq; propitium,* That is, What every Chriſtian doth mentally and vocally when he commends his prayers to God the Father, through Jeſus Chriſt, making mention of his death and ſatisfaction, that in the publique and ſolemne ſervice of the Church was done by that Rite, which our Saviour ordained to be uſed in commemoration of him, in whoſe death and paſſion is founded the new Covenant of God with Men.

For

For here take notice that all thoſe bloody ſacrifices of the Law were fœderall Rites, or *epulæ fœderales*, as the Euchariſt alſo is, namely, that they were oblations, wherein the Offerer, (either by himſelf, or his proxie the Prieſt) banqueted, or eat and drank with his God, in token of covenant and reconcilement with him.

So that to approach God with this Rite, was to doe it by way of commemoration or renewing of a covenant with him, and as much as to ſay, Remember thy Covenant, which is the foundation of all Invocation; for, what hath Man to doe with God, to beg any favour at his hands, unleſſe he be in the Covenant with him? Whereby appears the reaſon, why mankind from the beginning of the world uſed to make their addreſſe unto their God by this Rite of ſacrificing, *viz: Ritu fœderali.* And this is that which the antient Church did, and ſuppoſed our Lord intended they ſhould doe in the holy Euchariſt of his death and paſſion; which therefore they called *the new or Chriſtian ſacrifice.* A definition whereof (as it conſiſts of the Rite and action both together) may be framed out of thoſe words of M. *Perkins, An oblation of thankſgiving and prayer to God the Father through Jeſus Chriſt and his ſacrifice upon the Croſſe, commemorated and repreſented in bread and wine.*

This is a point of great moment and conſequent worthy to be looked farther into, by all the learned of the Reformed Religion, leſt whilſt we have deſervedly aboliſhed that prodigious & blaſphemous ſacrifice of the Papiſts, wherein Chriſt is againe hypoſtatically

hypoſtatically offered to his Father, we have not (or but very implicitly and obſcurely) reduced that antient cõmemorative ſacrifice of Chriſtians wherein that one ſacrifice of *Chriſt upon the Croſſe* was continually by that ſacred Rite repreſented and inculcated to his Father, his Father put in mind thereof by thoſe monuments ſet before him, wherein we alſo teſtified our owne mindfulneſſe thereof, unto his ſacred Majeſty, that ſo he would for his ſake, according to the tenour of the new Covenant in his blood be favourable and propitious unto us miſerable Sinners: But, to cleare this point, and to remove all ſcruples, objections, and prejudices againſt it, is not for a Letter but a Volume.

This is enough for the end I intended: which was to ſhew how the Euchariſt is the Sacrament of our addreſſe unto God, and therein of a different nature from Baptiſme which is not ſo, but the Rite onely of our New Birth, whereby we become the Sons of God, and are admitted to be members of his Church, not the Sacrament whereby we exerciſe the functions of this new life, in worſhipping, invocating and glorifying God our Father through Jeſus Chriſt. Theſe premiſes conſidered, the Anſwer to your demand (*why in the poſture of our adoration of the Divine Majeſty more reſpect ſhould be had to the Altar or Holy Table, than either to the Font or Pulpit*) is plain and eaſie: namely, becauſe adoration is an act of addreſſe, and of tender of honour unto God, and therefore moſt fitly to be performed at or toward the place of our addreſſe, which is the Altar, whereat antiently as the Sacrament of the Euchariſt,

riſt, ſo the whole Devotions of the Church were performed and preſented to the Divine Majeſtie. The Pulpit is the place where God ſpeaks to us, not we to him. The Font the place where he reacheth his favour unto us, in accepting us to be his Servants, not where being initiated, we offer our ſpirituall ſacrifice and ſervice unto him: You muſt underſtand me here to ſpeak according to the antient manner of the Church. Whereas you ſeeme to queſtion, *whether the Jewes had any ſuch reſpect unto the Altar of burnt offering?* I anſwer, they had, for it was ſo placed, that when they turned and worſhipped toward the Mercy Seat, they worſhipped toward it alſo; but the denomination of their poſture is from the Arke, as the principall memoriall of the Divine preſence, yet ſometimes from the Altar alſo, as 1 *Kings* 8.22.31. 2 *Chron.* 6. 13. *vide & 2 Kings* 18.22. *cum locis parallelis*, 2 *Chro.* 32.12. *Iſai.* 36.7. Alſo *Ecclus.* 47.9. we have Δαβὶδ ἔςησεν ψαλμωδοὺς κατέναντι τοῦ θυσιαςηρίου, inſtead of that which is, 1 *Chron.* 16.4. ἔταξε κατὰ πρόσωπον τῆς κιβωτοῦ διαθήκης κυρίου. But the Altar of Incenſe better befits our Holy Table, than the Altar of Burnt-offering, though it may not untruly be affirmed if rightly taken, that the Sacrament of the body and blood of Chriſt is to us Chriſtians, both *arca fœderis, Incenſum & Holocauſtum,* being the cõmemoration of him who is all theſe unto us.

F I N I S.